

## ENDS AND SAYINGS.

*“——ends of verse  
And sayings of philosophers.”*

HUDIBRAS.

The title, “Ends and Sayings,” has been borrowed from Samuel Butler, quite felicitously we think for the purpose we have in view. Each month in our pages will appear short notes on topics of interest to the thoughtful reader. Poets and Philosophers by their intuition and contemplation have enriched to an incalculable extent the content of the world's soul knowledge, and we would wish to emulate them in these pages, by bringing to bear some of the fruits of intuition and contemplation into the everyday affairs of the world. This can only be done helpfully, in our opinion, by having a sure gauge in order to test the true measure of value in what goes on around us. That gauge we shall find in the Wisdom Religion, and by its light and inspiration we shall try to examine the different viewpoints, culled from all sources, that we shall present before our readers. In this opening number, however, we give the Prospectus of our Magazine, because it is well to have it on permanent record, and it will acquaint our readers with our aims and aspirations. The Prospectus is fitly placed at the end, for by the time the reader comes to it—if he be a conscientious reader—he will be able to judge for himself whether our first number has in some measure, however small, approximated to the aims and ideals we have set before us.

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A high-class journal, non-political, and mainly devoted to the dissemination of spiritual, idealistic and humanitarian principles, is to be published monthly, beginning January 1930.

Its chief aim is to supply the long-felt need of an unsectarian organ of instruction, suggestion and inspiration for all souls, in every land, who are seeking for a philosophy of life and conduct, having failed to gain contentment, and understanding in the old religions or the new creeds. The mind receives but little illumination, nor does the human heart learn to beat to the tune of lofty wisdom and compassion from social organization or political legislation. Organized effort at changing environment affects but little the inner vision of the soul; the free Briton or the republican American is as much the slave of his passions and prejudices as the Indian or the Japanese. Modern science, being young, has not yet supplied rules for the health of the Soul; confining itself almost exclusively to matter and form, it is only just beginning to be heard on the subject of soul evolution.

This journal will endeavour to show the Noble Path of the ancient sages and their modern heirs, a Way of Life which every soul is capable of treading by self-discipline—self-examination, self-control, self-energization. These practices require knowledge. Such knowledge exists in many old tomes and some new volumes; it is obscured by the dust of superstition and bigotry, and arrogance denies its very existence. The fearless search of this knowledge and the resulting conviction of its existence offers a basis for that self-discipline. This journal will embody the spirit of courageous seeking by all aspirants and put forth the fruits of their convictions, exercises and experiences.

Wisdom is universal, not the special possession of any chosen people, though the expression of it, in manner and degree, has greatly differed in different lands and ages; it is impersonal and is available to any and every dauntless seeker after Truth. This seeking is a Way—The Way: that way has been trodden by many in the past, and those who completed the journey are known as Mighty Souls—Mahatmas. To-day many are seeking to be shown that old, old way, and a few among them are trying to tread it.